

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. I: 8.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 16, 1899.

No. 3

IMPATIENCE.

By Ella Wheeler Wilcox.

How can I wait until you come to me?
The once fleet mornings linger by the way;
Their sunny smiles touched with malicious glee
At my unrest, they seem to pause and play
Like truant children, while I sigh and say,
How can I wait?

How can I wait? Of old, the rapid hours
Refused to pause or loiter with me long;
But now they idly fill their hands with flowers,
And make no haste, but slowly stroll among
The summer blooms, not heeding my one song,
How can I wait?

How can I wait? The nights alone are kind;
They reach forth to a future day, and bring
Sweet dreams of you to people all my mind;
And time speeds by on light and airy wing.
I feast upon your face, I no more sing,
How can I wait?

How can I wait? The morning breaks the spell
A pitying night has hung upon my soul.
You are not near me, and I know full well
My heart has need of patience and control;
Before we meet, hours, days, and weeks must roll,
How can I wait?

How can I wait? Oh, Love, how can I wait
Until the sunshine of your eyes shall shine
Upon my world that seems so desolate?
Until your hand-clasp warms my blood like wine;
Until you come again, oh, Love of mine,
How can I wait?

A Battle Song.

Edwin Arnold.

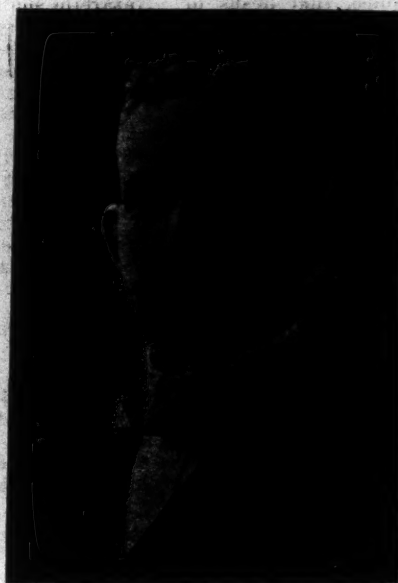
We are they who will not falter—
Many swords or few—
Till we make this earth the altar
Of a worship new;
We are those who will not take
From prelate, priest or code,
A nearer law than brotherhood—
A higher law than good.

We are those whose unpaid legions,
In free ranks arrayed,
Massacred in many regions,
Never once were stayed;
We are those whose torn battalions,
Trained to bleed, not fly,
Make our agonies a triumph—
Conquer, while we die.

Therefore down to Armageddon,
Brothers bold and strong,
Cheer the glorious way we tread on,
With a soldier's song!
Let the armies of the old flags
March in silent dread.
Death and life are one to us,
Who fight for quick and dead.

ELDER GEO. A. LYMAN.

The subject of this sketch, Geo. A. Lyman, arrived in the missionary field just three years ago. He labored for five months as a canvassing Elder and was then appointed general superintendent of Sunday Schools of the East Kentucky conference. Later he was chosen to act as counselor to President Elias S. Woodruff and acted in the same capacity to President John Woodmansee.



ELDER GEO. A. LYMAN.

Nov. 10, 1898, at the release of President Woodmansee, Brother Lyman succeeded to the presidency of the East Kentucky conference, which position he filled with signal credit. In Jan. 1899, he was called to the office at Chattanooga to act as counselor to President Ben E. Rich, of the Southern States Mission. Since that time he has traveled in nearly every state comprised in the Southern States Mission, visiting among the Elders and Saints, instructing them in their duties. Brother Lyman is a very able

counselor and did much good wherever he went. As previously stated he has spent three years as a missionary and goes home Dec. 15, 1899, conscious of having done his duty, and with the assurance that God will bless him. His services were much appreciated in the office and we reluctantly bid him farewell. We present his picture this week because he is the oldest Elder in the mission, not in age, but in the time spent in the work.

History of the Southern States Mission.

(Continued from Page 9.)

In the latter part of May a serious mobbing occurred at Greasy Cove, St. Clair county, Alabama. May 21 Elders M. W. Miller and B. F. Le Baron were requested by Mr. Pink Battles, the postmaster of the above named place, to hold a meeting. They gladly consented and were entertained by Mr. Battles.

Early next morning news reached the Elders of an approaching mob. Mr. Battles also learning of the intended raid, summoned five neighbors, who were friendly disposed toward the Elders. At about 6 a.m. both parties appeared, the five friends a little in advance of the mob. The law-breakers demanded the Elders, as they wanted to kill them. When informed by Mr. Battles that these gentlemen were his guests and he would defend them, the mob knew with whom they were dealing and said then if they were only allowed to whip the brethren they would be satisfied. This overture was indignantly refused, and finally they allowed the oppressed to depart, on the conditions that they leave the country.

The mob disbanded very much dissatisfied with what they had accomplished, and dispersed swearing vengeance. This was by no means the end of this trouble. On the 27th Elders Beecher and Brinkerhoff, who had not heard of the mobbing, wandered into this neighborhood and spent the night there, and continued their journey next morning. All day they were followed by an armed mob, who were determined that they should not be molested in their demoniac intentions; at noon thirty of the number, tired of the chase and returned. This was about one-half of the mob. The other half continued the pursuit and overtook

the Elders just at dark. Then they could not agree as to what disposition to make of the Elders. Many would kill them, others thought whipping severe enough, while others still were in favor of letting them depart, providing that they (the Elders) would apply the lash to those who had befriended them. This insult was indignantly resented, so they decided to give Elder Beecher thirty lashes and Elder Brinkerhoff twenty. Guards stood on both sides of them with rifles leveled at the Elders' heads, while two of the brutes wielded the hickory. In the mob were James Gillan, Eli Gillan, Edward Gillan, John Smith, Robert Bryant, James Walker and Bud Jackson, who were ministers of the Gospel; at least they were preaching and were the recognized pastors of some of the churches.

June—

The cloven foot is again in evidence this month. Elders Sessions and Smith went to a school house to hold meeting. From appearances they thought they would "get in a box" if they held services, as a coffin with an explanatory sign tacked on it was left on the doorstep. They held no meeting.

Elders Jones and Phelps had some very unpleasant experience in Pearl River county, Mississippi. If people let them preach in their house or entertained them, someone would apply the torch and burn them out, consequently they had to depart for other fields. At Poplarville, the county seat, they were compelled to flee under cover of darkness to avoid being harshly treated.

July—

Elders Carter, Done and Allen were stopping near Knott's mill, Orangeburg county, South Carolina. At 6 p.m. the 14th inst. two men approached the house and inquired if they had any cattle to sell. Receiving a negative reply, they departed, returning in a few minutes with twenty others. They said they had a warrant for the arrest of the Elders, and when asked for their authority they presented some formidable-looking revolvers and said, "This is our authority." Elder Allen had left the house to see a friend, and by this act escaped the unpleasant flagellation to which Brothers Done and Carter were subjected.

At 8 a.m. the two were taken into custody and were marched all day through dense swamps and undergrowth. All this time friends were following, hoping to be of some service in time of need. The mob had halted for a short rest, but now resumed the journey at 8:30 a.m. the morning following the capture. They continued the journey until about two and a half miles from Swancy. The leader, a minister, Abney by name, called a halt and ordered that the men should be searched. Everything they had was confiscated, excepting their Bible. Their licenses, cards and all other books were destroyed, and their money (50 cents) was confiscated. Among their possessions was a bottle of Rubifoam. The minister mounted a log and said the bottle contained holy oil, and asked if anyone wished to be anointed. As no one replied he threw the bottle against a tree and broke it.

The Elders were then compelled to lie across a log while a stalwart brute struck them twenty-one lashes each with a heavy tug. They were then put aboard the train, closely guarded by one of the mob, and taken to Columbia. At this place they were to be arrested, but when they arrived they told the guard that

they would have him arrested. He then seen his predicament and begged for mercy. He was allowed to go by those whom he had persecuted. The mob hunted night and day for Elder Allen, but were unable to find him.

The ministers were very active in opposing the Elders at this time, and enlisted the newspapers to help them. One of these sheets published in Virginia published the opinions of some of the men. What seemed to hurt, they said, was the fact that the Mormons were allowed to proselyte among the Methodists and Baptists, and were successful in their work. John Page, of Beaver Dam, Va., who led a mob that drove the Elders from the county in which he lived about a year before this time, said: "To lose my life getting rid of the Mormons would give me as much pleasure as to die fighting for my country; in fact, I prefer the former."

(To be continued.)

The Death Sentence.

There is kept in a small chapel at Caserta, a village twenty miles north of Naples, a thin brass tablet upon which is engraven, in Hebrew characters, the purported death sentence pronounced by Pontius Pilate upon Jesus of Nazareth.

This plate was found in the year 1280 among a quantity of records of the Kingdom of Naples in the city of Aguililla. A number of other documents were found, whose genuineness were never doubted. They referred to official transactions in the Roman provinces about the same time as the crucifixion of the Savior. The inscription upon the plate is as follows: "Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross on the 25th day of the month of March, in the seventeenth year of the reign of the Emperor Tiberius, during the pontificate of Annas and Caiaphas, in the holy city of Jerusalem."

"Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment as president in the seat of the praetor, condemns Jesus of Nazareth to die on a cross between two robbers, because of the numerous and conclusive testimony of the people as follows:

- "1. Jesus is a disturber of the peace.
- "2. Jesus has taught the people sedition.
- "3. Jesus is an enemy of the laws.
- "4. Jesus calls Himself the Son of God.
- "5. Jesus calls Himself the King of Israel.
- "6. Jesus disturbed the worship of the temple by leading a mob of people with palms in their hands.

"Quirilius Cornelius, first of the centuries, is ordered to take the body of Jesus to the place of execution and provide the cross. All people are forbidden to appear or prevent the execution."

Then follow the names of the judges and the names of the witnesses to the various charges in the indictment. The engraving is well done, and most of the characters are still clear enough to be traced. Any traveler who visits the village of Caserta can see this extraordinary relic by paying a small fee to the priests.

Life is made up, not of great sacrifices or duties, but of little things, in smiles and kindness and small obligations, given habitually, are what preserve the heart and secure comfort.

HABIT

BY PHILIP S. MAYCOCK.

(Continued from page 10.)

Another thing we must remember. The child and even man easily adopts the manners of those with whom he frequently associates, particularly when he honors and loves them; and what was formerly a strange example confronting him gradually and unperceptibly becomes his own thought and actions. At first we may be shocked by a wicked act, but if the act be repeated we gradually assimilate ourselves to it. "Vice is a monster of so frightful mien that to be hated needs but to be seen; but seen to oft, familiar with his face, first pity, then endure, then embrace." How careful we should be of the surroundings we make, the companions we choose, the books we read.

There is another aspect of habit to which I wish to refer. Extreme habituation is fraught with danger. It may diminish the many-sidedness of our interests, or even make the new incomprehensible or intolerable to us. Habit may keep us in a rut. We may form the habit of being interested in only one line of work—the mathematician cares for nothing but mathematics, the stock-raiser cares only for matters concerned with his calling. Instead of forming the habit of attending in any particular direction, form the habit of giving attention generally. Form the habit of paying debts you owe, not only to a class of your acquaintances, but to all. Instead of forming the habit of being neat and orderly in company only, form the habit of being neat and orderly in all conditions. No matter how good the habit may be, if it be narrow instead of general in its nature, it tends toward slavery. We must not be bound by habit. We must form the habit of rebelling, if necessary, against a habit, the habit of being able to break a habit, the habit of freedom. It is because habit in the narrow sense tends to keep us in a rut, and thus prevent progress, that Rousseau said: "The only habit which a child should be allowed to form is the habit of doing nothing in particular."

In politics, habit is a conservative; in religion, he clings to the beliefs of the past; in education, the old methods are his and the old masters are his ideals. He allows the radical to look up to the rising star; he himself remains faithful to the sun which has set. In fashion he clings to the modes and styles of his ancestors. In short, habit defends despotism, and asserts the supremacy of human laws, adheres to the old creed, and supports ecclesiastical authority, pays respect to titles and preserves forms. Reformers do not always understand that it takes years to uproot an established custom and originate a new one. Only gradually is the change made. A struggle goes on between the resisting force of ancient custom and the contagious sympathy of new modes of feeling and thought. Reformers are generally too hasty, and because they cannot in a short time effect a change in the habit of a nation, they become disheartened pessimists. No revolution in public opinion is the work of one person or one day. The Reformation would have occurred had there been no Luther or Zwingli. Their individuality, their personal energy and zeal, hastened, perhaps, by a year or two the event. But had the public mind not been already ripe for their revolt, the fate of the reformers would have been death. Woe to the revolutionist who is not himself a creature of the revolution. If he come before the spirit of the time is ready for him, he is lost, for it requires what no one individual can supply, a long and powerful counter sympathy in a nation to untwist the ties of custom which bind a people to the established and the old. When an attempt was made to establish the United Order among the Latter Day Saints, the people were not prepared for such a system and a failure was the consequence.

Let us now refer to a few pedagogical

maxims that are of great value to us. On this point Dr. James is so rich I shall quote him at length: Seize the very first possible opportunity to act on every resolution you make, on every emotional prompting you may experience in the direction of habits you aspire to gain. No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved. A character is a completely fashioned will, and a will is an aggregate of tendencies to act in a firm and prompt and definite way upon all the principal emergencies of life. A tendency to act only becomes effectively ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur. Every time a resolve or fine glow of feeling evaporates without bearing practical fruit is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from being carried out into acts. We must expect nothing from cautions and precepts beyond the point at which practice has changed them into firm habits. Training converts precept, example, and impulse into habit. There is no test of virtue except its exhibition in action. A right feeling should have its issue in a corresponding action. The oftener we speak of right, as a matter of mere sentiment, the wider becomes the gap between the feeling and the act. There is no education to morality apart from the practice of morality.

There is no more contemptible type of human character than that of the nerveless sentimentalist, who spends all his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed. The weeping of a Russian lady over the fictitious personages in the play, while her coachman is freezing to death on his coach outside is the sort of thing that everywhere happens on a less glaring scale. One becomes habitually filled with emotions which habitually pass without prompting to any deed, and so the sentimental condition is kept up. The remedy would be never to have an emotion at a concert (or theater) without expressing it afterward in some active way—doing the least thing in the world, speaking generally to one's aunt or giving up one's seat in the horse car, if nothing more heroic offers, but let it not fail to take place. Keep the faculty of effort alive in you by a little gratuitous exercise every day; that is, be systematically ascetic or heroic in little unnecessary points; do every day something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh it may find you nerved and trained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily applied himself to habits of concentrated attention and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast.

Let us remember that since habit is the master of one's later years, we should in youth endeavor to form good habits; that although inherited tendency counts for much—for has not some one said that the child is the fruit of all the past and the seed of all the future—still habit counts for more in forming character; that although one original nature may be strong, habit may become a second nature—nay, as the Duke of Wellington said, it may become ten times nature, "for use can almost change the stamp of nature;" and, remembering these truths, let us not ascribe to natural endowments the

achievement that is the effect of long and persistent attention; but let us go forth as apostles of patient and persistent work, climbing each day higher and higher up Sinai's slope, not satisfied 'till we shall have reached the summit.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

There is no one who has not grown up under a load of beliefs—beliefs which he owes to the accidents of country or family, to the books he has read, to the society he has frequented, in general to the circumstances which have concurred in the formation of his intellectual and moral habits. These beliefs may be true or false; or what is more probable, they may be a medley of truths and errors. It is, however, under their influence that he studies, and through them, as through a prism, that he views and judges the objects of knowledge. Everything, therefore, is seen by him in false colors or in distorted relations. And that is why, in the search for truth, renunciation of prejudices is required, a prejudice being an opinion formed without a previous examination of its grounds. Christ says that unless we become as little children, we cannot enter the kingdom of heaven; unless we cast off the prejudices of the man, and become as children, docile and unperverted, we need never hope to attain progress in truth. Man is by nature, says Aristotle, a social animal, and there is a tendency in each of us to assimilate in opinions and habits of thought, to those with whom we live and act. As men are prone to imitate others, they naturally regard as important or insignificant, as honorable or disgraceful, as true or false, as good or bad, what those around them consider in the same light. They love and hate what they see others love or hate. Our faith is likely to be faith in somebody else's faith. Almost every opinion we have but by authority; we believe, judge, act, live and die on trust, as common custom teaches us. We are too weak to choose and decide for ourselves. An ounce of custom outweighs a ton of reason. But the wise do not act thus. They, as Paul says, prove all things and hold fast to that which is good. But since prejudice makes men slaves, disqualifies them for the pursuit of truth, we must break off the habit of prejudice. We must learn to judge of opinions by things, and not judge of things by opinions. Let us free ourselves from our opinions, but in asserting our liberty let us not act the part of revolted slaves and run into license. Let us doubt, but remember that doubt is a means, not an end. We begin with doubt in order that we may not end in doubt. We doubt once in order that we can believe always. We surrender opinion that we may obtain knowledge. We must not be infidels in truth. Our doubt must not be the doubt of passion, of fancy, or of darkness; but must be the doubt of prudence, of wisdom, the doubt that is born of light, and produces light in its turn. Belief without question is the work of a feeble mind; but unlimited skepticism, of a feeble one; and we are likely foolishly to ascribe vigor of intellect to one who doubts everything. Among the habits that induce us to adhere to skepticism or error, there is none more dangerous than sloth. The greater part of mankind are inclined to spare themselves the trouble of a long or laborious inquiry, or they fancy that a superficial examination is enough, and the slightest agreement between a few objects in a few points they at once assume as showing the agreement of the whole throughout. The discovery of truth can be made only by the labor of attention. The attention is a natural prayer by which we obtain the enlightenment of reason.

Pride is a powerful impediment to progress, in knowledge. Under the influence of this passion men seek honor, not truth. They do not cultivate what is most val-

uable in reality, but what is most valuable in mere opinion. They disdain perhaps what can be easily accomplished and apply themselves to the obscure and recondite.

Self-love is an enemy to progress in truth. It has led men to close their eyes against the most evident truths which were not in harmony with their adopted opinions. What a man wishes to be true that he prefers believing. If the human mind has once taken a liking to any doctrine it draws everything else into harmony with that doctrine and to its support; and although there may be found a more powerful array of contradictory evidence or instances, these the mind does not notice, or else condemns and rejects.

Baptists Disagree.

Chattanooga Times.

The Baptist church of Texas is badly split as a result of the factional differences which resulted in a large number of delegates being refused seats in the convention. The faction which was excluded is known as the church party. Its leaders were today in earnest but quiet consultation. The situation was considered from all standpoints and a vigorously aggressive campaign determined upon. An address to the Baptists of Texas is to be promulgated within the next three days. The instrument is now being prepared.

It was determined to distribute this address among every congregation of Baptists in Texas and then at the expiration of two months energetic action is to be taken.

Into the Courts.

The first move of importance will be a resort to the courts of law.

The board of directors appointed today by the general convention are to be sued to obtain control of the Baptist general convention, all of the educational institutions of the Baptist denomination in Texas, the possession and control of mission funds, and, in fact, for all the machinery of the Baptist church in the state. This will be the most extensive religious lawsuit ever instituted in the United States.

It was also given out that the proceedings of the general convention, just adjourned, will be reported to the various churches by the church policy party and denounced as illegal and of no force; that the amendments to the constitution are not binding and a recommendation that a general convention be held under the auspices of the church party leaders. The result will be that the fight will be carried into every church in the state, some 2,500 in number.

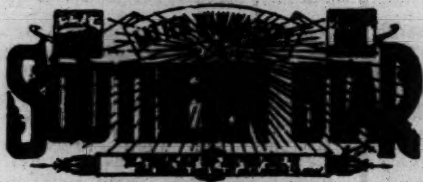
"Some people," said the man with the large Adam's apple, "seem just naturally to have the hardest kind of luck. Here's an account of a man who put out his eye with his own umbrella."

"Say," observed the man with the celluloid dickey, "that's so. Now there's my friend Quackenboss. He put his false teeth in his coat-tail pocket, forgot they were there, sat down on them and bit himself so severely that he died in three days from hydrophobia. Now—"

But the man with the large Adam's apple was gone.—New York Press.

In Belgium at 6 o'clock, evening, you hear from every cottage the voices of father, mother and children and servants saying their prayers, and it is much the same at noon.

Many a good man has strayed into the crooked path by following the direction of a corkscrew.



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SATURDAY, DECEMBER 16, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JAMES E. SMITH.

Elders desiring clergy permits will please make application through their respective presidents.

The Universalist church reports 1,003 parishes and 47,471 families, an increase of about 1,200 families over last year.

Write your name in kindness, love and mercy, on the hearts of those you come in contact with, and you will never be forgotten.

We will be greatly obliged if, when Elders are renewing their subscriptions, they will also give their home address where the paper is to be sent.

There are now over 250,000 words in the English language acknowledged by the best authorities, or about 70,000 more than in the German, French, Spanish and Italian combined.

FRANKLIN D. RICHARDS DEAD.

Many a home will be thrown into deep mourning to learn of the death of Apostle Franklin D. Richards, president of the Quorum of Twelve Apostles and Historian of the Church of Jesus Christ of Latter Day Saints.

He was summoned to the Master at four minutes after twelve o'clock a. m. Dec. 9, 1899.

The end was very unexpected, and while he was known to be ill, yet his recovery was always expected.

He was surrounded by his immediate family when the sad hour came.

President Franklin D. Richards, of the Quorum of the Twelve Apostles, was the son of Phineas and Wealthy Richards. He was born at Richmond, Mass., on April 2, 1821.

In 1836 he was converted to the Gospel and was baptized by his father, who had previously identified himself with the Church. Two years later Brother Richards bade his New England home farewell and moved to Far West, Mo. In 1839 he was ordained a Seventy and sent to Western Indiana on a mission and made a reputation as a public speaker.

From Far West Apostle Richards moved to Nauvoo, dwelling there until 1846, witnessing the laying of the cornerstone of the Nauvoo Temple in 1841.

In 1846 Brother Richards was again sent on a mission, this time to Europe. On his arrival in Liverpool, England, he was appointed to preside over the Church in Scotland. In October of 1848 he landed in Salt Lake City in charge of a large company of Saints who had come with him from England. In 1849 he was ordained an apostle and went on a second mission to England. After two years he returned to Utah and was elected a member of the Territorial legislative assembly.

In 1853 he took part in the ceremonies of laying the cornerstone of the Salt Lake Temple. Later he again performed a mission in Europe, returning to Utah finally in 1868. He held the office of probate judge in Weber county from 1869 to 1883. When Lorenzo Snow was chosen President of the Church in 1898, Apostle Richards became President of the Quorum of Twelve Apostles.

The labors of President Richards have been in many lands, and his name is familiar to Saints throughout the world. He was also associated with the history of Utah; not only from being a pioneer in its establishment, but as a compiler and preserver of historical data, both civil and ecclesiastical. He was church historian and recorder, and the president of the State Historical Society.

GROWTH OF THE SUNDAY SCHOOL.

The first Sunday School of the Latter Day Saints organized west of the Rocky Mountains was on Dec. 10, 1849, with twenty-six members. At this time the great Salt Lake valley was sparsely settled and the facilities for this work were very few.

In the midst of the adverse circumstances then surrounding the Saints Richard Ballantyne saw the need of some institution where the young could be taught the Gospel, and accordingly set about preparing a suitable place. He owned a lot on the northeast corner of First West and Third South streets, Salt Lake City, and upon this he erected an adobe building eighteen by twenty feet, outside measurements, for Sunday School purposes, besides a smaller room used by

the family as a living room. The roof was of dirt; the benches were made of slabs extending the width of the room.

This briefly announces the beginning of this marvelous work, which now extends to all parts of the world. The statistical report for 1898 is as follows:

In 1898 there were forty Stakes of Zion, containing 639 Sunday Schools, 11,384 officers and teachers and 93,388 pupils. Total, 104,772. Besides these there were sixteen missions that reported 378 Sunday Schools, 1,933 officers and teachers and 9,968 pupils. Total, 11,931. The grand total was 116,708 officers, teachers and pupils.

Thus we see how this work has grown.

It is exceedingly gratifying to see the interest that is taken by the whole people in this grand cause. Everybody recognizes the value of the Sunday School, or at least they should do so, for but few homes are bereft of those God-given jewels of heaven, children, and we are now taught that to neglect them means their sins will be upon our heads.

We know that as the twig is bent the tree is inclined, and in the period of childhood the good or evil impressions are made that will some day assert themselves either for good or evil. We cannot be too zealously engaged in this work, for it is but a pace from boyhood to manhood, and if it be true that the boy is the father of the man, it is easy to be seen that the safety of our homes, our state and our nation depends on the manner in which our youth is educated. If we would have them honorable and God-fearing they must be taught concerning honor and God.

We often meet people who say: "It is nowhere taught in the Bible that we are to have Sunday Schools." There are many things omitted or not taught in the Bible that are absolutely and indispensably necessary for the perfecting of the Saints. Paul says we should have helps and governments to assist in this work of perfecting ourselves, and if nothing that defileth can enter into the heavenly Jerusalem it is not imperative that we cannot begin too early in life to learn lessons that will in after life assist us in coping with that vile monster, sin. "Why don't you quit smoking?" we might ask these same people. "Why," they would invariably answer, "we learned to smoke when we were young and can't quit now." Then why not teach the young good things, and this is the purpose of the Sunday School, that the habit of doing good will remain with them when they get old.

The Christian's Prayer.

J. J. Fix.

Jesus, my light, my life, my all,
Most humbly at Thy feet I fall;
And cast on Thee in earnest prayer,
My doubts, my fears, my every care.

Lead me in paths of truth and right;
Shield me, and keep me by Thy might;
"Purge me with hyssop," make me clean,
And with Thy saints may I be seen.

Help me to love, to do, to serve,
And from my duty never swerve,
Until at last within the veil,
My bark no longer fears the gale.

And thus, a vessel made of clay,
May I lead others in the way;
And when my armor is laid down,
Receive from Thee a starry crown.
Chambersville, Va.

The Baker's Premises.

"What would be the technical term for the premises of this baker?"
"Dough-main, I guess."

THE PRESENT CRISIS.

BY ELDER DAVID H. ELTON.

Written for The Southern Star.

We need scarcely observe, that, from the first, the righteous among men have been objects of the combined assaults of the wicked and ungodly. From the days of "righteous Abel," unto the present time, those who have been upholders of Truth and advocates of purity, have had to stem the torrent of vile abuse, fierce persecutions, and perilous heresies. Affliction seems to be the portion of the righteous, as it was that of our glorious head—the Lord Jesus—"a man of sorrows, and acquainted with grief."

On the one hand, it has been the endeavor of the true followers of Christ to vindicate God's honor, and arrest the workings of wickedness; on the other it has been the effort of the evil one and his seed, to sweep from the earth these defenders of Truth. There is a necessary repugnance between truth and error; between evil and good. The two cannot be amalgamated; they will not coalesce. Evil, wheresoever it exists, will always league against good; so that the wicked among men whose "deeds are evil," are sure to join hands in a desperate companionship to overthrow righteousness. Those "fallen angels," cast from the courts on high for their rebelliousness, have carried on nothing but battle with God; and we need not, under the present dispensation, look for a discontinuance of the assaults of the enemy.

As Latter Day Saints, we are passing through a very trying crisis, being persecuted and opposed in many places by brute force and mob violence. It is quite natural for us to rejoice when all is peace and happiness, our pathway unobstructed, our meetings undisturbed. The miracle is to "rejoice in tribulation," and this miracle is continually wrought as the faithful saint presses on through this "vale of tears." None of us can be the people of God and be immune from the odium of the world; the better we are, the more we will be hated. "The ripest fruit is most pecked by the birds." We will be slandered; we will be calumniated; just in proportion to our zeal and fealty to God, we will be evilly spoken of.

There is, of necessity, a cause for every effect. Let us then straightway proceed to investigate the subject and find out some of the causes, productive of the effects, manifest in the recent assaults of mob violence inflicted upon our brethren. Hence the question, Why are we persecuted? arises before us, and as we advance in our elucidation of this subject, we trust it may prove a faith-strengthenener to us of the household, and a gentle warning to those engaged in our opposition and persecution.

First, it is clear to the candid minds of all who have given Mormonism a fair investigation, that the very ones who ought to be our kindest friends, are our most bitter enemies, and they care not what means they use, whether foul or fair in their opposition against us. To reason from the negative side of the question, in regard to the subject under discussion, viz: Why are we persecuted? Let me ask: Is it because we are agnostic in our tendencies or infidelic in our views, that a war is made upon us by the pulpit and the press? Is it because we are opposed to God and His Christ? Is it because we are guilty of sacrilege or desecration? Is it because we are hypocritical, deceitful, or traitorous in our dealings? To these interrogations there is but one answer and from the lips and hearts of the earnest and sincere among men, the answer comes in thunder tones: No! Look where you will. Go where you may, among the Latter Day Saints, and you will find that they are truly Christian in their endeavors to do good; God-fearing in their worship and work; and hold with sacred regard and holy zeal whatever belongs to the gospel of Jesus Christ. It is for these causes that they are subjected to

the assaults of the prejudiced, the lash of the bigot, and the violence of mobs.

Religious rancor is in the van of persecution against the saints of God today, stirred up by those Pharisaic prelates, who under the disguise of sanctity and the cloak of usurped authority, place daggers in the hands of ruthless fiends with which to ply upon the innocent and unoffending. In former days this religious rancor could be seen unsheathing the sword and lighting the pile around the martyrs of Truth. Today when human society is at a high point of knowledge and refinement, we naturally look for a suppression of these barbaric means in opposition to religious differences; especially when religious toleration is being advocated far and wide. But alas! in this we are disappointed! Religious bigots today, blinded by tradition and error, whose consciences seared with the hot iron of prejudice are using much the same weapons against the work of God, as their forefathers did in days of old. Savage violence is the engine employed to crush what the world erroneously calls Mormonism, and that too in a land of boasted liberty and equal rights! But neither the might of armies, the scheming of politicians, nor the tirades of religious scandal-mongers avails anything against the work of God.

I do not deem it wisdom to present a lengthy discussion of any one topic at the present time. There are some thoughts, however, that are connected with the subject—the present crisis—that are deeply rooted in my mind, which I desire to present.

The trite saying: "History repeats itself," was never more apparent than during this present crisis. I refer to sacred or Biblical history. And it is my desire to have the reader accompany me, while we scan the pages of Holy Writ, in search of our proofs, that the history of the present is but analogous with the history of the past. Remembering the words of Washington Irving, "Argument is never so well understood by us selfish mortals as when it comes home to ourselves," let us therefore view the labors of Christ and His apostles, relative to the ground upon which they stood in support of the message they bore, and the treatment they received, together with the servants of God today, and see the remarkable similarity existing between the two.

Upon one occasion, amid the cavil of the Jews, our Lord uttered the following injunction, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," John 5:39. Now let us keep in mind this fact, that when the Master gave vent to this expression there was not one word of the New Testament written; so it was to the Old Testament—the "Law and the Prophets," that He directed their attention, at the same time telling them that those very books they claimed to believe in, and esteemed so highly, bore testimony of Him. Thus we see He cited them to their own records, which they held as holy and divine for proofs of His divinity. Again He says, in the same chapter, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (verses 45-47). Here again, we see the Savior declaring unto them the words of Moses, giving them to understand that, if they would only implicitly believe the writings they already possessed, as a consequence they would also believe in Him.

Furthermore, we find the Lamb of God going into the synagogues of the Jews; taking up the records found therein, preaching the word of God unto them, showing them light upon the scriptures, discoursing as "one having authority," and that too from the very books they claimed to be divine. How was He received for so doing? Was He not subjected to scoffs and jeers? Was He not buffeted, spit upon, mocked and reviled?

Yes! and finally when the birth of salvation was complete, when He had finished the work allotted Him to perform in the plan of redemption, He was taken by wicked, cruel hands, nailed to the cross of Calvary on Golgotha's dreary heights, and there, suspended between the heavens and the earth, He died for the sins of the world. He was led out of the city the "scape goat" for the whole human race, for upon this spotless Lamb of God, full of mercy, equity, truth and grace, was laid "the iniquity of us all." What had He done to bring upon Him the scoffs of the multitude, the scorn of the Pharisee, and the violence of the rabble? He had taught them words of life and truth, from their own books, found in their places of worship, and read by their Rabbis and High Priests, and for so doing it brought Him grief and sorrow, and ultimately cost Him His life.

To continue our search, we will next see why it was that the Apostles were persecuted and afflicted. When that stalwart giant for truth—Peter—stood up before the multitude on that memorable Pentecost, as recorded in the second chapter of "Acts of the Apostles," we find him proving the divinity of Christ's mission from the "Law and the Prophets," quoting as authority there, the writings of such inspired men as David and Joel, prophets of the Old Testament. What was the result? What happened to Peter for so doing? He quoted from the very books his accusers claimed to believe in, and following in the steps of the Good Shepherd, he was beaten, imprisoned, and put to death.

How was it with Brother John, the beloved apostle of our Lord? Did he not reason from the scriptures, and say, "Let that therefore abide in you, which ye have heard form the beginning?" John 2:24. Yes! and he too, suffered pain, sorrow, affliction in various forms, and banishment!

Let us now take a view of the apostle Paul's experiences in this line, and see if this great apostle to the Gentiles fared any better than his fellow-laborers—Peter and John! When we first meet with the apostle Paul in Holy Writ, or as he was then called, "Saul of Tarsus," we find his hands stained with innocent blood, for when the prophet Stephen was stoned to death Saul "consenting unto his death," stood by and took charge of the clothes of those who committed this dastardly deed. In his blind zeal, he persecuted the saints of God into strange cities; compelling many to blaspheme, and raising his voice against others who were put to death. When he was engaged in this ungodly warfare against the followers of Christ, while he went about denying the mission of Jesus, and His resurrection from the dead, he was with the world, "hale fellow well met," for we have no account of him suffering, whatever, during this time. But oh! how changed is the scene, how reversed is the programme, when, after that eventful day's journey from Jerusalem to Damascus, he begins to preach the truth as it is in Christ Jesus! Former friends become his bitterest enemies; where he was once received with smiles, he is now beaten with stripes; where he was once welcomed with open arms, he is now cast out and beaten with rods; instead of the hearty handshake to cheer him on, and "hale fellow well met" to greet his ears, it is now the contemptible frown to bid him depart, and "What will this babbler say?" wherever he goes. And why? you ask. Go with him for a few moments and understand the "whys and wherefores" as he himself bears testimony of them. (To be continued.)

New York Press.

Why does a man's hair fall out before his whiskers?

Because it is at least twenty years older.

Little Eli—How tall is I, ma?

Mother—About four feet.

Little Eli—Yo' feet, or mine?

BENEFIT OF HAVING THE LIVING ORACLES.

The Way to the Tree of Life—The Oral and the Written Word of God—Fulfillment of Ancient and Modern Revelation—The Law of Tithing.

(DELIVERED BY ELDER ANTHON H. LUND, OCT. 6, 1894.)

I hope I shall be able to make myself heard by this vast congregation. I was very much interested in the remarks of our brethren this forenoon, and the subjects they touched upon are of great value and importance to us as a people. When Brother Cowley spoke he alluded to the blessings we have received in having the living word of God in our midst and the Prophet of God to lead us. It made me think do we really appreciate this great blessing of having inspired men in our midst to lead us? Do we give heed to their counsel and advice? The brethren have dwelt upon the importance of paying heed unto the Lord's commandments to His people. When He commands, He desires His children to obey. Obedience to the Father's will is a principle that we must all learn. He has not left us in the dark in regard to what He wants us to do. I believe the Latter Day Saints have more faith and a stronger testimony than any other people. They received this strong testimony when the hands of the servants of God were laid upon their heads. They received the Holy Ghost, which leads into all truth and makes known the Father's will. So that, while we have inspired men in our midst to give us the word of the Lord, we are not dependent upon that alone. The Lord has given unto us His Holy Spirit to witness unto our spirits whether that which is given us is right or not. The Latter Day Saints who perform their duty are not in the dark in regard to the counsel which they receive. When it comes from the servants of God unto them the Holy Spirit gives them a testimony that it is true.

Lehi of old had a beautiful dream. He saw the world spread before him. He stood by a tree—the tree of life—enjoyed its precious fruit and saw how multitudes were hurrying to get to that tree. He saw that there was a mist came down that obscured the tree of life from the view of the multitude. They wanted to reach it, but this darkness or mist prevented them from seeing it. The Lord, however, had provided means whereby they could reach it. There was a path leading to the tree and at the end of it a rod of iron. By taking hold of this and following it, although they were unable to see the tree, but believing what had been told them, that it would lead to the tree of life, many followed it. But many would not take hold of the iron rod, and they went astray and did not reach the tree with its precious fruit. Lehi saw also how that the greater number were walking on the other side of a river, which divided them from the tree of life. They went to a spacious building. He saw his own children, Laman and Lemuel, and he feared for them when he saw that they did not come where he was. His wife and his other children shared with him the blessing of partaking of the fruit of the tree of life. This iron rod, it was explained, is the word of God. By taking hold of that we need not go astray. Although we may have to look forward with the eye of faith, holding to the iron rod we will be just as safe as if there were no mist.

We are blessed, brethren and sisters, in having the word of God in our midst; not only the written word, but also the living word of God. We are thankful that we have so much of the written word of God in our midst. While we do not look upon the Bible as many Protestants do, still we have just as great reverence for it as they have. We have just as great a testimony, and greater, that it contains the word of God. We revere its contents, and we are trying to carry them out in our lives. We have testimony of the truth of the Bible from other sources, which the world do not ac-

cept, however. But the book itself proves to us that it is genuine. Its own prophecies, fulfilled since it was written, prove to us that it is a book containing the word of God. Look at Daniel's prophecy. In what a nutshell is the history of the future portrayed there? We could not any better describe it today, after we have followed history down for more than two thousand years. Daniel's prophecies are like history written beforehand, showing that they were inspired. The words of Jesus have been fulfilled since they were written and given to the world. In Matthew we have a clear prophecy concerning the Temple and the City of Jerusalem. How deeply I felt impressed when I sat on Mount Olivet and looked down upon the Temple ground. I thought of the prediction that not one stone of that building should be left upon another. This was uttered when Jerusalem was flourishing. It seemed an impossibility that such a prophecy could be fulfilled, but within forty years it came to pass. The Temple, built of large masses of rock, was entirely destroyed, the stones carried away and the Temple ground plowed, so as to obliterate any trace of the Temple. It was considered policy by a Roman emperor to do this, but it was the fulfillment of a prophecy of Jesus. We look upon the Bible as containing the word of God written to those of old, but much of it in a general way applies to us.

We also believe the Book of Mormon to contain the word of God. We look at its contents and we find that it contains internal evidences of its truth, that it sets forth, which also show that it is a divinely inspired book. Take the 10th chapter of second Nephi, and you will find that in that book, which was published to the world some months before the Church of Jesus Christ was organized, prophecies concerning our time. It alludes to this land; it designates it as the land of Zion and tells how the Gentiles shall come and enjoy liberty here; that there shall be no king here, and that those who fight against Zion shall not succeed. The prediction that there shall be no kings upon the land has been fulfilled even in our day. When I read of Dom Pedro of Brazil, having been de-throned, and the report went forth that being so popular he might again take the reigns of government over that state, I said that I did not believe that he would do so. I believed that the words uttered by Nephi, six hundred years before Christ, would be fulfilled, and that the time was hastening when there should not be any kings upon this land. When Louis Napoleon tried to establish an empire in Mexico he miserably failed, and the man who tried to become king there lost his life.

But I specially want to draw your attention to the allusion to this being a land of Zion. It here gives us an intimation of the gathering; that people should come from other nations, gather to this land, establish a Zion and that the Lord should protect them so that the enemies of Zion should not have power over her. This was years before emigration to this country took place, but the prophecy has been fulfilled. We look upon this as the land of Zion, and the principle of gathering, though a unique one, has been one that has pervaded the teachings and belief of the Latter Day Saints from the beginning. Even before the Elders in their missionary labors have said anything about a Zion, the spirit of God has witnessed to the spirits of those who have received the Gospel that there would be a gathering, but that God would have a people of His own and that they would be gathered to one place. From the very beginning of

the Gospel being sent to England we have evidence to prove this. I have seen in my administrations now quickly the spirit has taken possession of the saints. And while we do not urge gathering today, feeling that the work will be strengthened by most of the Saints remaining in the branches for a time and helping the others carry the warning message of the Gospel, yet the principle of gathering is just as true today as ever it has been. We feel, however, that it is better for those who receive the Gospel abroad to become well grounded in the faith before they make the sacrifice of leaving their homes and their relatives, and when they are well grounded in the faith and have helped to build up the Church where they have received the Gospel, we want them to gather with us and to make a part of the great united Church of God.

We have also the Book of Doctrine and Covenants, which contains numerous prophecies that have already been fulfilled. Take the 45th Section and that alludes to the gathering. The first year after the Church was organized this revelation was given and it plainly tells us that the people should gather from all the nations to this land, and that no weapon formed against Zion should prosper. Take the 49th Section, and what a plain prophecy it contains! So early in our history we are told that Jacob should flourish on the mountains—alluding to the people coming to the mountains and becoming a strong people here, as the Prophet Joseph prophesied twelve years after the organization of the Church.

These books we look upon as containing the word of God to us. But further, we believe that God has living witnesses upon the earth; that He has a mouth-piece upon the earth to give forth His words. Joseph Smith was a Prophet of God. His teachings prove that what he taught was divinely inspired. Some of his prophecies have been fulfilled, and others remain to be fulfilled. His predictions have not been guesswork. In 1832 he looked down and saw the fate of the nation. Earlier than that he told us the fate of the Church. Now it is reasonable to suppose that if the Lord raised up a Prophet, that Prophet would say something in regard to these two important things—the nation and the Church, and he did. He told how the Church would be persecuted and driven, and that even the blood of some should be spilt and should cry unto Heaven against those who had shed it. He prophesied that the Church should go to the Rocky Mountains, and he was so much impressed with the spirit of this that he appointed a committee to go and search for a place to locate the Saints. He did not live to see this accomplished, but we have seen this prophecy fulfilled. In regard to the nation he plainly foretold where the Rebellion should begin and what its results should be. Every one can see plainly that part of that revelation has been fulfilled, and the other part remains to be fulfilled. Take the successors of the Prophet Joseph, and they have been inspired of the Lord to give His word unto the people, and we have known that it has been the word of the Lord.

Today, brethren and sisters, the word of the Lord to us through His Prophet is that we should remember the law of tithing. It has been preached to you in many of your Stakes, and I am very happy to see the response that you have made to the call of the servants of the Lord. I hope that this will not be a temporary effect, but that you will all see and appreciate the importance of continually obeying the word of the Lord. Today we are walking in faith; that mist which Nephi saw lies around us, but we are shown the iron rod. Let us not let go of it and think that we can follow in another direction and that we will get through any way. If you and I shall obtain the privilege of eating of that precious fruit of the tree of life, we must hold to the iron rod. When the servants of God give us His word, let us cling to it; let us obey His will, and

we will have no cause for regrets. In the book of Doctrine and Covenants we are taught that no religion has salvation in it that does not ask for sacrifice. It should not be a great sacrifice to us to pay our tithing. Great blessings have been promised those who will obey this law. The experience of the Saints has been that the Lord has fulfilled His promise in this regard. Before I close I wish to say to all: if you want your faith strengthened, if you want your testimony made clearer, pay your tithing and the Lord through His spirit will witness His approbation of your work. God bless you all. Amen.

Small Praise.

A young man who had disappointed his grandfather by displaying no fondness for New England farm life made his way through college, and the law school, and in time became a judge. His grandfather watched his progress with a sort of unwilling pride, but never by word or look gave young John the least encouragement or praise. When the appointment to the judge's bench at last came, the grandson took heart and asked for the old man's congratulations. "Aren't you glad for me, grandfather?" he asked, almost wistfully, glancing at the stubborn old face beside him. "Well, yes, I am glad for ye, John," admitted the octogenarian in a grudging tone. "I am glad for ye, but I don't want you should feel set up and imagine you amount to any great shakes jest on account of being made judge. I want you should always recall when anything like this comes to ye that there's plenty of folks that when they're in need of a stopper and haven't got a cork, they'll make shift with a corncob! You jest bear that in mind."

Remarkable Drinks.

Of the many extraordinary drinks regularly consumed, the blood of live horses may perhaps be considered the most so. Marco Polo and Carpini were the first to tell the world of the Tartar practice of opening the veins in horses' necks, taking a drink, and closing the wound again. As far as can be seen, this has been the practice from time immemorial. There is a wine habitually consumed in China which is made from the flesh of lambs reduced to paste with milk, or bruised into pulp with rice, and then fermented. The Laplanders drink a great deal of smoked snow-water, and one of the national drinks of the Tonquinese is arrack flavored with chicken's blood. The list would scarcely be complete without mention of absinthe, which may be called the national spirituous drink of France. It is a horrible compound of alcohol, anise, coriander, fennel, wormwood, indigo and sulphate of copper. It is strong, nasty and a moral and physical poison.—New York Home Journal.

Power of Example.

Like alone acts upon like. Therefore do not amend by reasoning, but by example. Approach feeling by feeling; do not hope to excite love except by love. Be what you wish others to become. Let yourself, and not your words, preach.—Henri Frederic Amiel.

"Now, George, to what class of birds does the eagle belong?"

"Birds of prey."

"And the turkey, where does he belong?"

"On the table."—Life.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 16.)

The Second Century witnessed much martyrdom among the Christians, and Pliny's letter, which is still extant, speaks eulogistically of their faith, implying that they were honest, good, simple and God-fearing people. Pliny's testimony was invaluable, as he was a Pagan, and the governor of Bithynia, under Trajan, the Emperor of Rome, and his letter was instrumental in checking the persecution which was raging (as the various edicts issued under Domitian were enforced by the Pagan officials). But the Christians were forbidden, under the penalty of death, to make proselytes.

Many translations of the New Testament were circulated during this century, and Christianity grew in spite of the Pagan opposition.

The Christians were accused of all manner of enormities. If an earthquake occurred, drought, sickness or pestilence, they were blamed for it; also it was generally understood that they ate human flesh. Such wicked accusations, however, were fabrications, without foundation in fact. They gradually were becoming defiled with too close acquaintance with the Pagans, whose enticing and seductive worship drew many followers. An instance in this century. One Ammonius Saccus, who had been highly educated in the schools of Alexandria, of Christian parentage, favored the monastic life, and the ascetic mode of living in celibacy and maceration.

The following doctrine was generally taught and accepted by a majority of Christians, in accord with this man's teaching:

"The soul of the wise man ought to be removed to the greatest possible distance from the contagious influence of the body; and as the depressing weight of the body, the force of its appetites, and its connections with a corrupt world, are in direct opposition to this sacred obligation. Therefore all sensual pleasures are to be carefully avoided; the body is to be supported, or rather extenuated, by a slender diet; solitude is to be sought, as the true mansion of virtue, and contemplation to be employed as the means of raising the soul as far as possible to a sublime freedom from all corporeal ties, and to a noble elevation above all terrestrial things.

The person who lives in this manner shall enjoy, even in a present state, a certain degree of communion with the Deity; and when the corporeal mass is dissolved, shall immediately ascend to the sublime regions of felicity and perfection, without passing through the state of trial that awaits the generality of mankind."

Such doctrines were widely disseminated in this the second century, and caused an intermingling of Paganism and Christianity.

The Emperor Marcus Aurelius was exceptionally bitter in his persecution of the Christians, many being put to death at his instigation.

The principal martyrs were Simeon, Ignatius, Polycarp and Justin Martyr, all Bishops and prominent church officials.

Perhaps it would not be out of place to relate the martyrdom of Polycarp, who was a prominent Bishop, and who had a personal acquaintance with St. John, as it shows the fortitude and courage the primitive Saints were in posses-

sion of, many of whom gloried in the cross of Christ, and almost invariably met their death bravely.

Polycarp requested that he be not secured to the pile, whereon he was to be burned, and said, "Let me be thus, for he that giveth me strength to bear the fire will also give me power, without being secured by you with these spikes, to remain unmoved on the pile." They therefore, did not nail him, and he prayed, saying: Father of Thy well beloved Son Jesus Christ, through whom we have received the knowledge of Thee. The God of angels and power of all creation, and of all the family of the righteous, that liveth before Thee. I bless Thee, that Thou hast thought me worthy of the present day and hour, to have a share in the number of martyrs, and in the cup of Christ, unto the resurrection of eternal life, both of soul and body, in the incorruptible felicity of the Holy Ghost, among whom may I be received in Thy sight this day, as a rich and acceptable sacrifice, as Thou, the Faithful and True God, hast prepared, hast revealed, and fulfilled. Wherefore on this account, and for all things, I praise Thee, and glorify Thee, through the Eternal High Priest Jesus Christ, the well Beloved Son; through whom be glory to Thee, with Him, in the Holy Ghost, both now and forever, amen."

After Polycarp uttered the above prayer, the executioners ignited the pile, and Polycarp died rejoicing.

Ignatius was torn by wild beasts, and expired rejoicing.

Many scholarly philosophers and writers lived in this century, among whom we might mention Justin Martyr, Tertullian, the disciple of Montanus, Irenaeus, Saccus and Origen, whose writings are still extant, and which furnished much food for thought during the Dark Ages, as they were recognized authorities on theology, although undoubtedly impregnated with Paganism.

The condition of the Christians in this century was becoming deplorable; they were mostly poor, and had been hunted from pillar to post, and were almost worn out, as the Prophet had predicted they would be. The Platonists and Gnostics had mixed with them, and the outcome was retirement to monasteries and nunneries; and the celibacy of Priests, monks and nuns. The mixture was a combination of the Persian, Egyptian Magian system, intermingled with a smattering of the doctrines of Christ. This conglomeration denounced marriage as a doctrine of the devil, and it was thus declared by their corrupted priesthood, and it was discouraged in all those who sought a spiritual life. See I Tim. 4-3.

The true Christian was terribly persecuted, which is the lot of all those who follow their persecuted Master, "as all who live Godly in Christ Jesus shall suffer persecution." And these poor Christians, as a sect, were everywhere evilly spoken against, and they took joyfully the spoiling of their goods, went hungry and thirsty, and were considered the off-scourings of all things; yet they were happy in the hope of the recompense promised to the faithful, by their great file leader, and Captain of their salvation, Jesus Christ.

Many of them sought refuge in the catacombs of Rome, the remains of which are seen today. These underground passageways afforded retirement from the wicked world, and the Christian